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AN
ADDRESS
TO THE
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IN BEHALF OF THE
ASSOCIATION
AMONG

PROTESTANT SCHOOLMASTERS
in the NORTH of ENGLAND,

For the SUPPORT of their

AGED BRETHREN, WIDOWS, and ORPHANS:

In which the NECESSITY and UTILITY of that
charitable Institution are briefly illustrated.

To which is subjoined,

An ABSTRACT of the RULES: Submitted
to the Consideration of GENTLEMEN and LADIES
who are inclined to promote this laudable Scheme by
their *Subscriptions* or *Benefactions*.

NEWCASTLE:

Printed by M. ANGUS, *Drury-Lane*, and sold by all
the Booksellers in Town and Country, 1788.



INTRODUCTION.

BEFORE we enter upon our principal design, it seems necessary to acquaint the public with the origin of this association, what advances have been made in it, and by what means it has attained its present degree of perfection.

It had long been matter of regret to many *schoolmasters*, in eligible circumstances, who have had an opportunity of observing the distresses of some of their *aged* and less fortunate *brethren*, that there was no provision made for *them*, their *widows*, and *orphans*, adequate to their necessities or usefulness. In order, if possible, to remedy this evil, a respectable number of *schoolmasters* in Newcastle, assembled July 15th, 1774, to consider the practicableness of providing for their *indigent brethren*. And as they wished to have their scheme conducted on the most liberal and extensive plan, they judged it necessary to address their fellow-labourers through the channel of the public papers, acquainting them with their laudable intention, and requesting their countenance and support. A *committee* was then appointed to frame such rules and orders as to them might appear necessary; and the 20th of August was fixed for the first general meeting, when the *committee* were to inform their

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brethren

brethren what advances they had made. On that day, a respectable company attended, when the articles prepared by the committee received the unanimous approbation of all present, and, with a speech delivered by the Rev. Mr Green, president, on opening the meeting, ordered to be printed. A deputation was also ordered to wait upon *his Grace the Duke of Northumberland* with a copy of the articles, and a petition soliciting *his Grace's* patronage. A secretary, treasurer, and five trustees were chosen, and a committee added to assist them in the future business of the association.

On the 25th of August the trustees and committee met to consider of and prepare trust-deeds, &c. necessary for the regular and legal conducting of such a momentous business; but some difficulties arising, on account of the trustees being chosen from amongst the members, which were not foreseen at the general meeting, we were deputed to wait upon four gentlemen, requesting them to undertake that office, who very readily closed with our wishes.

The former trustees then found it necessary to alter their plan of operations, and, resolving themselves into managers, added some new clauses, respecting the government and management of the fund. The committee also appointed us to prepare the rules and president's speech for the press; and Tuesday August 30th was the day fixed for presenting the petition, &c. to *his Grace the Duke of Northumberland*, who graciously condescended

defended to take the *association* under his protection, and in the strongest terms expressed his approbation of the great utility of such a beneficent plan.

On considering Mr. President's speech, we found many things, which, though very much to the purpose at that time as an address to schoolmasters, would have been unentertaining to the *public*, for whose perusal it was not calculated: We therefore thought it more adviseable to address the *public*, on whose countenance in a great measure the success of this undertaking depends; and we flatter ourselves, as it is *more general*, it will much better answer the end proposed by the *association*. But if it should happen otherwise, the tender regard we entertain for the honour and safety of the *association*, would not suffer us to venture it to the *public* under *their* sufferage, lest the defects which might appear therein should be occasion of reproach to the society, or the respectable characters *now* concerned with it, which cannot with the least propriety be imputed to *them*, as they had no opportunity to examine and correct it before we were obliged to put it to the press. In this case, we account it more eligible, to risk our characters as individuals, than rather that upon the *association* which may be unworthy their patronage. And should any of our brethren be disposed to censure us on this head, we shall gladly compromise the matter to their entire satisfaction, and
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divide the merit of *this*, and all our *other* endeavour to promote the interests of the *association*.

————— Our's be the faults,
Let them have all the praise.

The most vicious emulation, we presume, will not envy the part we take to ourselves, whose highest ambition is, to be accounted the *humble servants* of the *association*.

ALEX. MURRAY.
ROBERT GREEN, *Minister*.
JAMES WOOD.

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ADDRESS, &c.

THAT mankind are designed for society, and cannot live comfortably without social connections, is a truth demonstrable from a variety of arguments. Their circumstances in every stage of life proclaim their necessary reliance upon the common *Parent of All*, and their mutual dependence upon each other. On their first entering upon the stage of life, their condition is most helpless and indigent, tender and defenceless, requiring the constant care and attention of others; and they, of all animal beings, make the slowest advances to strength and maturity sufficient to take care of themselves.

In their first *infant* years, the God of Nature has beneficently provided them with affectionate and anxious tutors, to aid their weakness, and supply their wants; whose maternal affection renders the most arduous of tasks agreeable and delightful. But notwithstanding a mother's tender solicitude for the future health and fortune of her indulged offspring, a few years seldom fail to shew the necessity of additional care and another sort of tutors. The sprouting vices of
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infant years are too often viewed through the false medium of maternal tenderness, and appear as *virtues*, at most but very harmless and innocent *trifles*, till the force of habit shews the necessity of lodging the important trust of forming the minds of youth in safer hands. The discharge of this duty is, or ought to be intrusted to the skilful *schoolmaster*, who, unbiassed by the indulgent fondness of a parent's love, sees the first motions of vicious principles, which if not timely eradicated, may ruin the man, and injure the state.—He sees the springing seeds of virtue, and like the skilful polisher, draws out every latent beauty and perfection inherent in the noble mind, which without his guiding hand, would never have made their appearance; but through his indulgent protection, become the *honour* of a family, and *glory* of a nation. But further,

The state of *manhood* in every laudable respect, in every circumstance, whether of pleasure or pain, is suited for society. Mutual dependence, even when man is in his prime, and the blood flowing in his veins with great rapidity, is conspicuous in every station and relation, and the great variety of these tend to elucidate this general uncontroverted maxim, that *all men are made for society*. No individual is of himself, capable to do all things necessary for his well-being, though his wants were confined to such things as chiefly respect *animal* life. But in well regulated society, the mutual helps which men give

give to one another, shorten their labour, and alleviate their many misfortunes;—the combined endeavours, strength, and reason of individuals, afford relief, security, and protection to the whole. The difference of genius that appears among individuals, is evidently calculated by divine wisdom for the mutual comfort and support of one another. Some are formed to lead, contrive, direct, command; others to follow, execute, attend or obey—some cultivate arts and sciences; others learn their maxims, and availing themselves of such discoveries, carry *their* improvements into execution—some employ their mental faculties, others strength of body in manual exercises, equally necessary for the public good—may, we are furnished with reason, speech, and social affections, that we may be capable to understand each other's sentiments, hold mutual intercourse and conversation, and, feeling the pains and pleasures of others, conspire to promote the common welfare of society. There is a peculiar propensity in human nature to be affected with the sentiments and dispositions of others. Men, like certain musical instruments, are set to each other in such sort, that the vibrations or notes excited in one, raise correspondent notes and vibrations in others. Hence the impulses of *pleasure or pain, of joy or sorrow*, made in one mind, are, by an instantaneous sympathy of nature, communicated to all who see or hear them; and so of all other passions, according to their

degree and tone ;* whence it is, that men find themselves in such a mutual dependance on each other, as obliges them to enter into compacts, agreements, and associations for their better defence and support, that private right and domestic happiness may be maintained—public order and universal harmony promoted.

When men are overtaken with *age*, the last general period of human life, with all its attendant anxieties and infirmities, how absolutely necessary are the blessings of social aid and sympathy, to alleviate and divert the winter of life with pious friendly zeal, and innocent amusements ! When the appetite is palled, intellects, animal functions, and powers of sensation grown languid, and no probability of their ever being restored, the *frail mortal* falls again into the lap of social care, and is as much dependant on foreign aid as in *infant years*.

But not to dwell longer upon these *general* considerations, which will be readily allowed by all who have made mankind any part of their study, we shall humbly offer to the public a few hints in favour of this laudable undertaking of the *schoolmasters* in the northern counties of England, to raise a *fund* for the relief of their aged brethren, widows, and orphans.

* Fordyce's Elements of Philosophy.

The *stability* and *glory* of any public undertaking depend in a great measure upon the *wisdom* and *prudence* of the first establishers thereof. And if the contrivers of a scheme expect the countenance of the impartial, and success in their undertaking, it is expedient that the scheme itself be *necessary* in its kind and nature, and that it be attended with *utility* or *usefulness*.

Now, if this undertaking, which we have engaged in, be so qualified, we hope it will need no more to recommend it to the *impartial public*, who, with our *absent brethren*, for whose sakes we have been earnestly labouring, will give it countenance according to the degree of *warrantableness*, *necessity*, and *utility* that attend it. And that associations for charitable purposes, in general, are *lawful*, will appear to every one who reflects with any degree of candour on the *equity* and *benevolence* on which they are founded. The supreme source of these divine principles hath exhibited his own conduct as the most perfect *example*, and given particular *rules* to regulate the conduct of christians in these two capital branches of their duty to one another. In all the the works of God whether *creation*, *providence*, or *redemption*, there is the clearest display of unerring *equity*, attended with divine *benevolence*. Nothing *unjust*, nothing *unloving* in the whole. And if we appeal to the *sacred Records*, we need only select one or two divine *rules*, among thousands equally suitable for our present purpose.

It is expressly commanded, that *whatsoever ye would that men should do to you, do ye even so to them. To do good and to communicate forget not, for with such sacrifices God is well pleased.*—Rules positive and clear to authorize the zealous execution of our present design, which, as far as circumstances will allow, is strictly conformable to these excellent directions; for in it there is no *compulsion*, which destroys the merit of any action; no *predominant self-interest*, which annihilates the true notion of benevolence—but in every part stand conspicuous, the most tender regards to the interests and happiness of others, when considered as objects of sympathy, which is the full import of the *divine command*—the foundation of our *association*—the capital rule of conducting it.

We might also deduce the lawfulness of *associations* in general from their agreement with the *laws* of the land—the *civil* and *religious* liberties of mankind—the *peace* and *welfare* of society, and many other topics; but all other arguments are unnecessary, when so plain a connection subsists betwixt them and the *divine Oracles*, which is the leading glory of any scheme or hypothesis whatever, whether *civil* or *religious*.

But *associations* to relieve the distressed are not only *lawful*, but *necessary* and *expedient*. This appears evident in general from the *command of God*, which carries an indispensable obligation to duty along with it. Are there any who could
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but once think themselves under the pressing infirmities of age—their widows or orphans reduced to misery and want, and not wish that the sympathizing heart and liberal hand should be extended to relieve! The conclusion is fair, “*as ye would that others should do to you,*” in such circumstances, “*do ye even so to them.*”

Moreover, the expediency of making provision for the poor, is further apparent from the course of providence, which has always left *some* amongst every class of men as objects of sympathy and beneficence to the *rest*. This ought by no means to be imputed to any defect or oversight in the all-wise and bounteous *Ruler of All*, but rather to point out the obligation which those are under, on whom he has bestowed his bounty more liberally—to communicate a part of the good things they enjoy to such as he hath pleased should *want*. And as there are none who can so far penetrate into futurity, or foresee whether themselves or others are the designed victims of penury and want, nor are any so cautious or independent as to prevent it when an all-ruling Providence wills it should be so, it is evident, that while men are blest with health and affluence, they should make provision for such as may become objects of sympathy and relief. But as a provision competent for such salutary purposes cannot well be made without an *association*, it seems reasonable to suppose that men of the same character and business, who are
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most intimate with the circumstances of one another, are the fittest to compose such *associations*, as they, from a familiarity of sentiment and situation, will the more readily feel for the wants of their brethren, and devise the properest means of alleviating them.

It is not easy to conceive how happy such expedients, and how grateful such christian procedure must be, particularly to the man who has got a *liberal* education, whose heart was early taught to feel for other's woe, yet whose scanty pittance, while able to pursue the duties of his vocation, barely sufficient to keep him in *that period*, can spare nothing to help him under the infirmities of age or long affliction—when he is under the disagreeable necessity of soliciting the charitable assistance of the humane, or perish for want of the necessaries of life. How pungent and galling are such circumstances to a generous soul ! They can only be imagined by those who have tender and sympathetic feelings, and are accustomed to enter into the spirit of cases so distressed.

And to add still to the colouring of this mournful picture, if *married*, the dear partner of his happier days is partaker with him in his poverty and distress, whose morning of life promised her better things, having sprung, perhaps, from some reputable family in affluent circumstances ; but now, attacked with the frailties of age and poverty at once : and the little she receives comes

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in a way which in a former period of life she had not the remotest apprehensions of ever standing in need of—the *charitable donations* of others—much less be constrained by pressing necessity to solicit *this* before it can be obtained. And so much the more wretched must the case of this female be, if she was formerly possessed of tender feelings, a penetrating judgment, delicate constitution of body, or sentiments of mind.

But if there be *children* belonging to the family, as is frequently the case, how much more moving is the scene! When these dear pledges of conjugal affection cry in the ears of their half-starved parents for bread, who,

*Sustain'd alone by providential heaven,
Oft as they weeping eye their infant train,
Check their own appetites, and give them all.*

A condition, that of *guilt excepted*, the most insupportable to a susceptible mind.

It would appear to those not well acquainted with these complicated scenes of distress, that to be thus abandoned to extreme misery, and forced to drag a wretched life, scarce supportable by the imposition of such cruel circumstances, was a consequential effect of some notorious *crime*, or that such wretched abasement was the lot of some *insignificant, useless* members of society, who no ways merited the attention of the public, and might be spared without any real disadvantage to the community. No, these calamitous circumstances

circumstances attend a class of men the most useful to society, and for no other *crime*, than spending their time and talents in cultivating what is justly held the glory and honour of a nation—*science* and *morality*; who, notwithstanding, in their decline of life, are generally held in a despicable point of view, even by those who in a former period were indebted to them for the chief dictates of knowledge, by which they are enabled to manage the public and their own domestic affairs with honour and discretion, and behave as christians, and profitable members of society. When most people have obtained what they judge a *quantum sufficit* of learning, they pay little or no regard to the future welfare of their *teachers*, who, if pressed by the iron hand of indigence, are not only in general overlooked; no generous hand being stretched out to their relief, but considered as public nuisances, and ranked upon a level with the very lowest of every other vocation, whose narrow minds, never accustomed to better things, cannot view poverty and misery as reflected in the glass of *genius* and *sentiment*. But however strange it may appear, certain it is, that these misfortunes befall SCHOOL-MASTERS—a profession of all others the most *useful*, and not the least *honourable*; for is it not to that respectable body of men, that every one who fills any useful station in life, owes the first elements of erudition, from the *royal potentate* to the *meanest mechanic*? Do they not form the poet,
orator,

orator, and divine? They rear the *statesman* and *general*, the *rhetorician*, *philosopher*, and *physician*. In short, whoever is eminent in any laudable profession, must date his first rise from the prudential dictates of his *preceptor*. This, by some, may be called mere *compliment*, and a vain pænegyric upon ourselves; but let such suppose the total extirpation or non-existence of that profession, for the space of *half a century* only, and they will find the glory and utility of these characters scarcely exist. Without the first principles of education, *at least*, it is not possible to fill any station, or execute any public office with credit and advantage. *Alexander of Macedon* was so extremely sensible of the great importance of a well-regulated education, that he used frankly to acknowledge he was more beholden to *Aristotle* his *tutor*, for his scientific knowledge, and enlarged mode of thinking, than to *Philip* his *father* for his life; since the latter only gave him being, while the former afforded him the means of honourably supporting it; — and it may be the true reason why we have no *Aristotiles*, because there are so few *Alexanders*.

It is universally allowed, that nothing has so direct a tendency to promote the honour of a nation, and the real good of society, as the early initiation of youth in virtue and knowledge. This is laying a sure foundation—giving children a portion that cannot waste, and leaving them an inheritance that will outlast time, and vie with eternity. If there remains any regard for the wel-

fare of society, or concern for the happiness of posterity, a virtuous education of youth is the criterion of these patriotic, and never to be too much applauded virtues. If the utmost care is not taken to instil *virtuous principles* into the tender minds of youth, *vice* will certainly possess them, and exultingly display its demoniac banner—the alarming consequence, is *ruin and destruction*. If vice be once suffered to take deep root, it will be almost impossible for *finite power* or *human art* to eradicate it. The neglect of education is the source of every evil that mankind can feel, or needs to fear: And now is the time for every *humane man* to profess, by his *deeds*, the sincerity of his *wishes*; and, by his liberality, provide for the future exigencies of those, who, regardless of consequences, dare, in this degenerate age, avow themselves the inculcators of *virtue* and *morality*;—for certainly there never was an age that required greater attention to the virtuous education of youth than the *present*, when vice is predominant, and corruption of manners so prevalent, that even *reality* is rare, and virtue, as it were by excommunication, *dead by law*.

Such considerations shew the value and necessity of encouraging diligent and virtuous *school-masters*, whose peculiar province it is,

To teach the young idea how to shoot,

To pour the fresh instruction o'er the mind,

To breathe th' enliv'ning spirit, and to fix

The generous purpose in the glowing breast.

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There is no necessity to wander in the field of speculation—facts like these speak for themselves, and demand our earnest attention. What a pity is it then, that so little notice should be taken of a set of men so absolutely necessary to the honour and advantage of every well regulated society! It is not a little remarkable, that there should have been so many charitable institutions for various other purposes, whilst this, which every generous mind must allow most necessary, has been entirely neglected. And it is still more surprising, that *schoolmasters*, who themselves are immediately concerned, should never have attempted some method of relieving their brethren, whose peculiar distresses were daily objects of their attention and sympathy.

Every argument that can be advanced to prove the expediency of any charitable institution, holds equally good for an *association* amongst *schoolmasters* in particular, for the laudable purpose of relieving the distressed among them. And it must be difficult to imagine what the most envious could find to object, if it be not insinuated, that men of this profession are always exempt from such distressed circumstances. This indeed, if true, would render our present design *vain*, and to the last degree *rediculous*.—But alas! fatal experience, in far too many instances, proves the contrary a most melancholy fact. The meagre countenances of the superannuated, whose intellects, animal functions, and sensitive powers, are worn out through long attention

and close application to the business of teaching, whose aspect, in spite of their innate greatness of soul, proclaims their cases *wretched*, and themselves the *real* objects of sympathy and compassion. The *mendicant* circumstances of some of our brethren's widows, fatherless children, and orphans—the *registers* of poor-houses and parish rates, with many other general considerations, the particulars of which would be too shocking for the feeling mind to relate, all conspire to draw down the benefactions of a generous public, and demonstrate the necessity of making provision for such indigencies and wants, as none can promise themselves a total exemption from; and which the circumstances of *schoolmasters*, in many respects, make them peculiarly liable to. He must have little knowledge of what is passing in the world, and still less consideration about what is the case of his needy brethren of mankind, and may one time be his own, that does not see the *propriety* as well as *necessity*, of carrying forward a design so richly freighted with the precious treasures of *sympathy* and *beneficence*.

That there are such objects as are intended to be relieved by this *association* is a humbling fact, and their existence implies the necessity of the duty, to which religion, *revealed* and *natural*, enforces an obligation in the strongest terms. The *sacred Records*, by a well-known figure, make it the *criterion* of a christian's religion: — *Pure religion and undefiled—is this, to visit the fatherless and widows in their affliction.*—

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And we may be bold enough to conclude, that he who is not disposed to pity and relieve such miserable objects, has by *vicious habits*, shut up the bowels of compassion, broken the ties of nature, cast off the social affections, divested himself of humanity, and is become worse than *brutish*.

Having now demonstrated the *necessity*, we shall next proceed, in a few hints, to shew the *utility* of such an *institution*.

'Tis certain in *theory*, and attested by the *experience* of all ages, that in the prolific womb of *necessity* have been generated the most happy expedients—the most useful discoveries. This fruitful *mother*, always in labour, and pained to be delivered, has been celebrated in the annals of fame for most remarkable and useful productions—fertile in invention—intrepid in execution, she has conceived, brought forth, nurtured, and matured the greatest schemes that history can boast of. Sometimes indeed she proves *abortive*, and now and then the birth is *monstrous*, and bears the gloomy marks of *despair*, but this is generally owing to a want of care, courage, skill, or power in those who attend her. This should make us extremely cautious, that we presume not to touch this *infant scheme* of benevolence with the *unhallowed* hands of ignorant zeal, prejudice, or self-interest, which may unhappily stifle it in the birth. Let us rather be impressed with the idea of its *tenderness*

ness in the *infant state*, and manage it with that care and circumspection which its importance requires; ever remembering 'tis a *public cause*, the *cause of children yet unborn*, and pregnant with many advantages to the public in general, and *schoolmasters* in particular.

One special advantage must necessarily attend this laudable design, if properly conducted, which is not only interesting to the *schoolmasters* concerned therein, but of the greatest public utility—the *improvements* which, in consequence of its establishment, will be made upon the *plan of education in general*. By the detached, unacquainted, and reserved manner in which *schoolmasters* generally behave to one another, improvements in the arts of teaching have been greatly interrupted, *Useful discoveries*, if not suppressed as soon as known, have at most been used for the emolument and benefit of a *few*, and perhaps died with the discoverers. But, by this association, all feculence of spirit will quickly wear off, and a close, intimate, and friendly connection take place among *teachers*, by which means the most facile and quick methods of communicating knowledge will circulate and be common amongst *themselves*, and thence be diffused to *those* who are *taught* by them. An *open fund* of improvements in the arts of teaching, being the privilege of *every member*, must, of consequence be of special benefit to the public; as the plan of education will be carried forward

forward with all the advantages of *spirit* and *uniformity*. In this point of view, the design recommends itself to every well-wisher of *posterity*, and merits the countenance and assistance of all lovers of a well conducted education, which is the greatest blessing any community can enjoy.

Another public advantage necessarily follows the general practice of *associations* for supporting the aged, widows, fatherless, and orphans, viz. disburdening the public of those heavy taxes collected for the support of hospitals, poor-houses, &c. as every *association* would then be enabled to maintain its own poor. In this respect our design further claims the patronage of the public; — besides the satisfaction which it must create in the breast of every member, at the thoughts of having saved himself and family from the uncomfortable situation of being a burden to the public for a small pittance, and perhaps shut up in a poor-house for life.

This scheme is manifestly calculated to free *schoolmasters* from much anxiety while they live. It must often fill their minds with uneasy apprehensions, to reflect, that, by age, they may be brought to want, and, by death, leave those who are dependent on them in a *destitute condition*, or, at least, reduce them to the necessity of supplicating the charitable assistance of the well disposed. They must view themselves and families with secret solicitude, when they consider that they are thus continually exposed to distress and poverty.

verty. Such reflections tend to deject their spirits, and distract their thoughts, and may unreasonably affect them when they should be most composed and recollected. A *schoolmaster*, whose mind is filled with such anxious cares, must be extremely unfit for either the *study* or *school*. Thus circumstanced, he cannot pursue any subject with that close application requisite to produce *improvements*; nor appear with that cheerfulness and vivacity necessary to the right conducting of his business, which, in its own nature, affords sufficient occasion for dejection of spirits, from the *giddy*, *forward*, and *mischievous* disposition of *many*, and the *different genius* of all his pupils; besides that anxiety resident in every honest heart, for the real improvement of all committed to his care. Now, some small *certain* provision would relieve them from all this uneasiness about their *domestic* concerns, and enable them to maintain that serenity of mind so desirable and advantageous to both *themselves* and others.—Let it not be insinuated, that they may make such a provision out of their own salaries; for what can be supposed to be left out of 15l. 20l. 30l. or even 40l. a-year, after maintaining a numerous growing family, and appearing in that decent rank which their office and characters require. But further,

Hereby *others* will be encouraged to prepare themselves to succeed *us* in office, when they see provision made for *them* in their decline. To

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view aged *schoolmasters*, or their widows and orphans, reduced to poverty and want, is a most *forbidding circumstance*. A man may justly hesitate about entering upon a business, that is attended with only a *scanty* subsistence while he *lives*, and obliges him to leave his family exposed to penury and want when he *dies*. — Whether this may not be one reason why so many enter upon this office from *mere necessity*, and so very *ill prepared* for it, is not our business to determine: but every one may be certain, that the scheme we are now recommending, if properly conducted and supported, will be a strong inducement to a very *different conduct*; since young men, though they cannot hope to amass *fortunes*, may rest assured, that *themselves*, under the infirmities of age, and *their families*, should they have any, would be taken care of after their death. Finally.

It must be allowed, that the plan we propose is a more satisfactory and reputable way of relieving the indigent and distressed, than any mode of *private* contribution; for business will be transacted at *stated* times, and remittances *punctually* made. Add to this, that relief *thus* imparted, will be received with a better grace than if it was any private *pension* or *contribution*. As *schoolmasters* themselves are to be the principal supporters of the fund, their aged brethren, widows, and orphans, may as creditably receive assistance from it, as those of any other fraternity do from *theirs*.

And now *brethren* and *fellow-teachers*, this design, we presume, must be accounted worthy of *your* most unfeigned regard, as it fully appears *warrantable* in its kind, necessary in its nature, and *pregnant* with *usefulness* to the *public* in general, and *you* in particular.—What remains then, but that we all unite with ardent zeal and fraternal affection, to carry a plan into execution, which, we make no doubt, will recommend itself to the esteem of the impartial public of all denominations, whose countenance and assistance, according to their abilities and sphere of action, we may further solicit with the most *sanguine hopes*.— and we presume that *you, brethren*, whose connections are far more eligible than the mendicant circumstances of those whose deplorable cases we have been describing, will surely never refuse a small part of your incomes to alleviate, as much as may be, the distresses of those to whom the good things of this life have been dealt out with a *less liberal hand*. Let not then any consideration whatever prevent us from doing that good which we again may never have in our power to perform; so shall we bring down the blessings of *posterity*, and have the pleasing satisfaction to think that we have secured to ourselves a safe, comfortable, and quiet harbour, where we may securely moor in the winter of our life, from the inclement blasts of *penury*; and that our wives and children, when we shall be no more, may revere the prudence of their husbands and fathers in procuring them

them the comforts of life at a time most acceptable. And here may we not ask, how pleasing is the reflection—how ardent the wish, of the mind tender and humane, by acts of bounty, to drive want from the widow's door, and make orphans insensible of a parent's loss; but how much more, when it is considered, *that widow, those children, are his own?*—But, if it be possible for any one who assumes the name of *schoolmaster*, through ignorance to disallow, or through prejudice to oppose a scheme so reasonable, merciful, and benevolent, we may justly conclude, his heart is callous, his views base and sordid to the last degree—that he is totally void of the remotest title to the character of a teacher, and absolutely unworthy the name of a brother. Nay, such a one has in effect, renounced the name of christian, and is lost to the common feelings of a man. His dastardly opposition merits our contempt, whilst he himself is the greatest object of pity: for who can but pity and dread the fate of him, that can insult over misery and deride infirmity—who is dead to the softest dictates of gentle pity—to every feeling that adorns humanity!—He is entitled to our commiseration, but ought, by no means, to be considered of such consequence, as to fright us out of the path of virtue, where charity, all-clad in heavenly robes, so clearly points the way.—Wholly regardless of such pusillanimous attempts to discourage us, let us go on with unanimity and

concord, till we establish this *association* on such permanent principles, as shall be a lasting monument to perpetuate the memory of the *happy instruments*, in the grateful minds of many, who will reap the fruits of their christian benevolence to the *latest ages*,

And here we would willingly conclude, were it not for the necessity we feel ourselves under, to express the pleasing satisfaction we have of the most desirable prospect of success, from a concurrence of *agreeable circumstances*, which have hitherto exceeded our most sanguine expectations;—as, the noble and most honourable patronage of his *Grace the Duke of Northumberland*, whose peculiar modesty forbids *encomiums*, and commands us to be *silent* in his *praise*.—The countenance of the *Worshipful the Trustees*, who readily accepted that office, *Gentlemen* whose known characters reflect honour on the association—the many letters of commendation received from reputable characters at a distance, and also from a circumstance in this infant state of the *association*, which claims our particular attention, viz. the hearty concurrence of so many of our *younger brethren*, whose hope of *self-interest*, if it can *exist*, must be an object very remote in their view. To such we would only say, Go on, brethren, you enjoy a *present*, and a *future* reward awaits you—the solid satisfaction that arises from *pure benevolence*, un sullied with *self-interest*, and setting a glorious example worthy

thy of imitation by posterity, and praise from every soul susceptible of such *shining virtues*, is a reward infinitely preferable to all the mercenary prospects of *private advantages*, which *self-interested* men may hope to enjoy. All that can be said on this subject, is, by divine wisdom, included in that sacred maxim, "*It is more blessed to give than to receive.*" May this *blessedness* be liberally bestowed on every *benefactor* to this laudable *institution*, and the lasting privilege of every public-spirited and benevolent *member* of this *association*.

F I N I S.

Those Ladies and Gentlemen, who are persuaded of the necessity and utility of this charitable institution, and, from a principle of humanity and benevolence, disposed to favour it with their *subscriptions* or *donations*, may be fully satisfied concerning the proper application of their bounty to the necessary purposes which they intend. The want of care and circumspection in this particular, has, in many cases, given just room for complaint to the bounteous and liberal; but, in the present case, there cannot be the least ground for so much as suspicion. In establishing the plan, every prudential measure is taken to prevent fraud, and obviate every mistake that might happen, either with respect to the objects of the charity, the security of the fund, or the application of it, which will appear from an abstract of the rules hereto subjoined. And it may be further presumed, from the noble patronage the association is under—the inspection of the worshipful trustees, gentlemen of known sagacity, and undoubted probity—and the care and vigilance of the managers, assisted by a committee chosen on purpose, which together will render imposition of any kind utterly impossible, and leaves every benefactor and member without shadow of apprehension that their beneficence or contributions will be misapplied.

T H E
R U L E S
O F T H E
A S S O C I A T I O N
O F

PROTESTANT SCHOOLMASTERS
in the North of ENGLAND,

For establishing

**A FUND to support AGED SCHOOLMASTERS,
WIDOWS, and ORPHANS.**

WHOEVER seriously reflects on the great Importance that Schoolmasters are of to Society—the frequent Smallness of their Salaries, and the many Infirmities to which the studious are more subject than those who follow manual Employments, must be sensible that a Plan calculated to relieve the Necessities of that useful Body of Men, their Widows, and Orphans, cannot fail of being highly beneficial to Individuals and advantageous to Society.

Impressed

Impressed with a lively sense of these important Truths, a Number of Schoolmasters residing in the northern Counties, with a View to relieve the Distresses of their indigent Brethren, and make Provision for themselves against the Attacks of old Age, bodily infirmities, or decay of their mental Faculties, have resolved to form themselves into an Association for the above laudable Purposes, subject to the following rules and Orders; which shall be signed, allowed, and approved of, by all who now are, or may hereafter become Members of this Association.

R U L E I.

Of Admission:

That none be admitted into this Association but Schoolmasters of Protestant Principles, moral Characters, and good Behaviour, and who have a competent Knowledge of the Part or Parts of Education which they, as Schoolmasters, profess to teach. Any who apply for Admittance, and are not personally known to three of the Committee, shall produce a certificate of their Age; moral Character, &c. attested by the Minister and Church-wardens, or Elders of the Parish where they reside; in which Certificate must be intimated what Class the intended Member chuses to be of.

That,

That, for the first Year, that is from the nineteenth Day of November, one thousand seven hundred and seventy-four, to the nineteenth Day of November, one thousand seven hundred and seventy-five, all Schoolmasters actually in the Exercise of their Office, and capable by teaching to gain a competent Maintenance, be admitted without any Regard to Age. But that after the nineteenth Day of November, one thousand seven hundred and seventy-five, none be admitted above forty Years of Age. Any whose Age is doubted of, shall produce a legal Certificate within three Months, or forfeit the Money paid at Entrance, and be no Member.

That all Schoolmasters residing in the Towns of Newcastle upon Tyne, and Berwick upon Tweed, and in the Counties of Northumberland, Cumberland, Westmoreland, and Durham, may be admitted into this Association, if qualified as above-mentioned.

That if any Member or Members remove out of the said Towns, or Counties, or change the Business and Office of a Schoolmaster for any other lawful Employment; if he or they continue to pay the proper Rates as formerly, they shall be continued as Members, and entitled to all Advantages of the Association.

R U L E II.

Of RAISING and SUPPORTING the FUND.

That Schoolmasters of small Incomes may not be discouraged from entering into this Association, and that those who have greater may have an Opportunity of doing good to the Fund, or receiving more Benefit from it, it is agreed that there be four different Classes of Payments, both at entering and afterwards, and consequently four Classes of stated Benefits for aged Members, Widows, and Orphans.

Every Person becoming a Member may chuse his own Class; and no Member shall be allowed to change from a higher Class to a lower one. But should any Member of a lower, be inclined to become one of a higher Class, he must belong to it three Years before he be intitled to any of its Privileges; but may, if needful, enjoy the Privileges of that Class he was first a Member of.

Such as make Choice of the lowest Class shall pay at Entrance ten Shillings. Such as make Choice of the second Class shall pay at Entrance fifteen Shillings. Such as make choice of the third Class shall pay at Entrance twenty shillings. Such as make of the highest Class shall pay thirty Shillings. Each Member at Entrance shall pay one Shilling for extra Expences of Paper, Printing, &c. to free the Fund from that Charge.

Every Member in the lowest Class shall pay three Shillings and Six-pence every Quarter of

a Year—Those in the second Class shall pay five Shillings and Threepence—Those in the third Class shall pay seven Shillings—And those in the highest Class shall pay ten Shillings and Sixpence every Quarter, on the Days hereafter mentioned, viz. on the third Saturday of November, the third Saturday of February, the third Saturday of May, and the third Saturday of August every Year, betwixt the hours of twelve and two from the nineteenth Day of November, one thousand seven hundred and seventy-four. The first quarterly Payment after the commencement of this Fund to be made the third Saturday of February, one thousand seven hundred and seventy-five.

The fund shall continue unopened for stated Benefits to the End of four Years *, from the nineteenth Day of November, one thousand seven hundred and seventy-four; and all money received in that Time for the Use of the Fund; whether by Contributions or Donations, shall be put to interest, as soon as a convenient sum is obtained for that purpose.

R U L E III.

To what PURPOSES this FUND shall be APPLIED.

The stated Benefits respect three cases, viz. of aged Members, Members' Widows, and their Orphans †.

E 2

Case I.

* But by the Consent of the Members it continued unopened five years.

† By Orphans here, are meant such Children whose Parents are both dead.

Case 1. That if any member, by Age or Infir-
 mity, be rendered incapable of executing any
 Part of his Office as a Schoolmaster, or any
 other Business by which he can procure any
 Part of a Maintenance, upon regular Applica-
 tion made by him, and his Case being legally
 certified, as mentioned above concerning new
 Members; if he be a member of the highest
 Class, he shall be intitled to ten Shillings per
 Week; if he belong to the third Class, he shall
 be intitled to eight Shillings per Week;—if he
 belong to the second Class, six Shillings per
 Week;—and if he belong to the lowest Class,
 four Shillings per Week; or if more convenient,
 to be paid once in three Months, according to
 the above Proportions. If the superannuated
 Member resides above three Miles from New-
 castle, he shall send a Certificate of his being
 under the Continuance of such Infirmities as
 render him a fit Object for his weekly Benefit,
 at least every six Months.

Case 2. The lawful Widow of each Member
 who belonged to the highest Class, shall be in-
 titled to an Annuity of fifteen Pounds per Annum
 from this Fund.—The Widow of each Member
 who belonged to the third Class, shall be intitled
 to an Annuity of ten Pounds. The Widow of
 each Member who belonged to the second Class,
 shall be intitled to an Annuity of seven Pounds
 ten Shillings.—And the Widow of each Member
 that belonged to the lowest Class, shall be inti-
 tled to an Annuity of five Pounds from this Fund.
 Upon

Upon proper Application, any intituled Widow may have one Quarter of her Annuity advanced to her at the Death of her Husband, to discharge his funeral Expences, &c.

Case 3. When any member dies, leaving one or more Orphans, if he belonged to the highest Class, each of his Children left Orphans, not otherwise provided for, and below the Age of thirteen Years, shall be intituled to three Shillings per Week.—If he belonged to the third Class, each of his Children left Orphans shall be intituled to two Shillings per Week.—If he belonged to the second Class, each of his Children left Orphans shall be intituled to one Shilling and Six-pence per Week.—And if he belonged to the lowest Class, each of his Children left Orphans shall be intituled to one Shilling per Week. These Benefits may be paid Quarterly if more convenient, and continue till the Orphans are at the Age of fourteen Years.

If any Orphan or Orphans be left upon this Association, who have no other Means of Support than what is received from the Fund, particular Care shall be taken to educate the said Orphans properly, *gratis*, by the Member or Members nearest the Place of their Residence; and the Committee shall take Care that this Rule be regularly observed, and pay for what Books may be necessary.

These stated Benefits shall be subject to the following Regulations, viz.

x. That

1. That if any superannuated Member, entitled to weekly Benefits, has not paid into this Fund a Sum equal to one Year's weekly Benefit; what is wanting of that Sum shall be deducted from his weekly Benefit, provided always, that no more than one-fourth of the said Benefit, whether paid weekly or quarterly, be deducted at one Time.

2. If any Member of this Association leave a Widow upon this Fund, and has not paid before his Death a Sum equal to two Year's Annuity of his Widow, what is wanting to make up that Sum shall be deducted from his Widow's Annuity, provided always, that no more than one-fourth of the Annuity be deducted at one Time, whether paid quarterly or yearly.

3. If any Member leave one or more Orphans upon this Fund, and has not paid a Sum equal to two Years' Benefit of such Orphan or Orphans, what is wanting shall be deducted from their weekly or quarterly Benefit, according to the Limitation above.

4. That no member who shall join this Association after the nineteenth Day of November, one thousand seven hundred and seventy-four, shall be intitled to stated weekly Benefits until he has been a Member thereof three Years without Interruption; and no Widow, or Orphans, shall be intitled to the Annuities and Benefits above-mentioned, unless the Member who leaves them has been a regular Member three Years, and paid all Dues to the Fund.

Dis-

DISCRETIONARY BENEFITS.

That the Managers and Committee, or any seven of them met, shall have power to grant such Allowances as to them shall seem necessary, to Members who have been under long Affliction, and may be in Want—to Members who may be reduced through Want of Business—to any Member's Widow, Children, or Orphans, who are not intitled to the stated Benefits, either while under Affliction, or to have them decently interred. In all such Cases, after proper Application first made to the Managers, they, with a Majority of the Committee, shall grant such supplies as the Case or Cases of such Person or Persons may require—their Necessities being first well attested—Respect always being had to the different Classes the distressed Members are, or have been in, who, themselves or Families, require such Supplies; according to which Circumstances, the Condition of the Fund, and the Class they belong to, all such discretionary Benefits must be proportioned.

R U L E IV.

Of the MANAGEMENT of the FUND.

That this Association shall be distinguished by the Name or Title of *The Association of Protestant Schoolmasters in the North of England*, for establishing

lishing a Fund to support *aged Schoolmasters Widows, and Orphans.*

That all Schoolmasters within the Limits mentioned in Rule 1st, who cannot attend personally at any General Meeting or Committee to signify their Intention of joining the Association, shall give a Power and Authority, by Letter, to some of their Brethren to act and subscribe in their Names. And,

That the Worshipful the Trustees of this Association, Sir Matthew White Ridley, Baronet, Aubone Surtees, Erasmus Blackett, and Rowland Burdon, Esquires, have a Power and Commission given them, written upon stamped Paper, and subscribed by all the Members, to demand all Contributions and Collections mentioned in the preceeding Rules—to receive Subscriptions, Donations, and all Monies payable to the Fund—to lend the Stock and Capital upon good Security, at Interest not less than four per Cent. per Annum, taking the Securities in their own Names, as Trustees for this Association. And,

The said Worshipful Trustees shall sign a Declaration of Trust, written upon stamped Paper, setting forth that the Power and Authority so vested in them, is only in Trust for this Association, binding themselves to deliver what is entrusted to them when demanded by a Majority of Members, or their Order.

There shall be a competent Number, at least five Managers chosen, with a Treasurer, and
Secre-

Secretary to transact the Business of the Association. To these shall be added eight more Committee-men, who shall meet every month to determine what Business may occur in that Time. These thirteen, or any seven of them met, shall be capable to do Business. The Committee shall be chosen once every Year, at the General Meeting, from all the Classes of the Association.

The Managers, Secretary, and Treasurer shall continue at the Pleasure of the General Meeting, until they receive a regular Discharge from their Trust. When the Office of any Manager is vacant by Death, or going Abroad for such a Time as is inconsistent with the Exercise of his Trust or Office, it shall be filled up by a Substitute chosen by the committee till the next General meeting.

The Managers shall be authorised by the Trustees to receive all Monies in their Names. They shall pay all just Demands upon the Fund due to aged Members, Widows, and Orphans, and take Acquittances for the same—cause regular Accompts to be kept of all the Affairs and Transactions of the Association—have a Power to call the Committee on particular Occasions—inspect the Accompts of the Secretary and Treasurer, and do all the other necessary Business of the Association. And the said Managers shall lay before the General Meeting, to be held yearly on the Tuesday immediately after Whitsunday, all their Books, Accompts, Securities,

F

and

and all other Papers belonging to the Association, for Examination; and receive Instructions from them for their future Conduct in the Management of the affairs of the Fund.

A fair State of the Fund shall be laid before each General Meeting, which, when examined and approved, shall be attested by the President, and printed. One Copy of this State shall be given to each Member, and also to the Managers of such Funds, and particular Persons as have in any Respect contributed to its Support.

All who bear Office in this Association, shall serve without Fee, Perquisite, or Reward, only their Necessary Expences shall be allowed them in the Discharge of their Office, which shall not exceed the Rate of Four-pence per Pound of the annual Incomes.

All members shall have a Right to inspect the Managers' Books at convenient Times.

The Treasurer shall pay no Money without an Order signed by three Managers: Immediately after each quarterly Collection is made, the Money in his Hands shall be lodged in the Newcastle Exchange Bank, and there remain till it amount to a Sum competent to put to Interest, or be wanted to satisfy Demands upon the Fund, He shall take the Bank's Security, and give his to the Managers, for the Money so lodged.

All Expences of remitting Benefits shall, previous to their being sent, be deducted from them, and all Letters, Certificates, &c. must be post-paid.

R U L E

RULE V.

Of EXCLUSION.

That every Member who does not pay up all Dues and Demands to the Managers or Treasurer once every Year, *i. e.* be Debtor in the Books at the General Meeting, and the Debt of six Months standing, if not paid then, he shall be excluded. Any Member so excluded shall not be admitted but by the Consent of the next General Meeting, and if readmitted, must pay all Arrears, according to the Class he was in.

If any Member turns wicked, immoral, or profligate in his common Practice, is a Scandal and Reproach to the Association, by his disorderly Conversation and Behaviour, or by his mischievous and immoral Conduct renders himself obnoxious to civil Punishment, or the Censures of the Church: upon the same being proved to the Committee, they shall exclude any such Member.

If any Member is found to be of disloyal Principles, an Enemy to the present civil Government, or be found taking unjust Advantage of the Fund, endeavouring to ruin or hinder its Prosperity, embezzling its Money, or sowing Discord among the Members; and finally, all fractious, contentious, disorderly, and ungovernable Members, who will not peaceably submit to the Rules of this Association, and the

Determination of the Members thereof, shall be excluded. And,

Every Widow receiving the stated Benefits of the Association, who shall by her irregular and immoral Conduct become a Reproach and Scandal thereto, shall be excluded.

CONCLUSION.

That these Rules be printed, and each Member have a Copy at his Admission.

That a Subscription be opened, to give Gentlemen and Ladies, beneficently inclined, an Opportunity of expressing the Sense they retain of the Usefulness and Advantages of a well-conducted Education, by their Liberality for the Support of those in age and Infirmities, who were the happy Instruments of storing their minds with what is the Glory of a polite Age, —a liberal Education.

Finally, as it must be very difficult to determine with Precision concerning so extensive a Scheme in its Infancy, or form Rules in every Respect suitable for conducting an Institution, which, in many Circumstances, differs from any Thing of the Kind we know of;—it is agreed, that the General Meeting immediately before the Opening of the Fund for stated Benefits, shall have Power to make such Alterations as may then be found necessary, according to the State of the Fund at that Time, and the Circumstances of the Members, both with Respect to Payments and privileges, and that the like
Power

Power be continued to every subsequent yearly General Meeting.

A CERTIFICATE of ADMISSION.

To the Worshipful the Trustees and Managers of the Association for the Relief of aged Schoolmasters, Widows, and Orphans.

WHEREAS *A. B.* aged Years, at present Schoolmaster at , a professed Protestant of a regular Life and Conversation, and who has a competent Knowledge of the Parts of Education which he professes to teach, having signified to us his Desire of joining the Class of the Association:

These are to certify, that we judge him qualified according to the Rules prescribed for the Admission of Members. Given under our Hands this Day of 177

N. B. It will assuredly give pleasure to every well-wisher of the Association, to be informed that his Grace the Duke of Northumberland has been Petitioned to accept of the Patronage of the Society, in the room of his late worthy Father, and has graciously condescended to take it under his Care and Protection.

F I N I S.

Power be continued to every individual yearly
General Meeting

A Certificate of Association
to the effect that the said individual
has been admitted to the said Association
and is entitled to all the rights and
privileges of a member thereof.

Witness my hand and seal of office
this 1st day of January 1866
at New York
John A. R. [Signature]
Secretary
The Association of the Friends of the
African Race has a constant knowledge
of the friends of the cause and is
ready to supply them with the means of
information. It is the duty of the
Association to supply them with the
means of information and to supply
them with the means of information.
Day of [Signature]
1866

W. H. F. will gladly give pleasure to every
individual of the African Race to be informed
that the Friends of the African Race
are ready to supply them with the means of
information and to supply them with the
means of information. In the room of the
African Race, and has graciously consented
to take it as a 2nd No. 66

